Bella Coola Indians - Carbon Original Part One II

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mother of the Bella Coola Siwidt cried out in the Bella Coola language, "Who are you?". An attacking stalt m answered that they had come for revenge. Someone told her son where his mother was and he rescued her and brought her back to Bella Coola wher she had an honorable position and was not treated as a slave. Among the attackers was a man named Siut mkila, an uncle of Johnny Leslie, who had suffered severely on previous raids and who was eager for revenge. Someone discovered a canoe filled with Djolda n x who were trying to escape, but who were not provided with weapons. Siutmkila killed them one by one. Joshua stated that in such cases the killing of the first few victims was always done slowly and as if an unpleasant duty, but that after a time the avenger becomes frenzied and slays swiftly. The mother of the Bella Coola Siwidt told her captors that the Djolda n x were expecting aid from neighbouring villages, accordingly the victors did not stop to fire the village, contenting themselves with seizing as many masks, boxes of grease and other valuables as they could find quickly. Among the captives was a young woman whom the Bella Coola Siwidt recognised as a stalt m and decided to help to escape. Accordingly he offered to help her captor by guarding the prisoner without telling of her rank. The Bella Coolas had retreated about 2 miles, their canoes strung out in a long line when the neighbouring villages, who had hurried to the aid of the Djolda n x, took up the pursuit and a running fight followed. In one of the last canoes were two hunters, Alpik manos and Qtca os, both expert shots. Two helpers loaded for them using racks with charges of shot for each cartridge measured off, so that they were able to keep up a steady and rapid fire. Owing to the stern-chase they were able to kill two pursuers with every shot, while poor marksmanship rendered the return fire ineffective. Finnally one of the pursuing canoes capsized. Siwidt told the captive gorl to dive overboard, that she would be picked up by her friends. She did so, and swimming under water was not recognised as a person. Some of the people in the canoe told the marsmen to hit the dog-like

creature swimming but their shots missed, and the girl was rescued by her friends. Soon after the Djolda n x Siwidt abandoned the fruitless pursuit. The defeated sent word to N w t , Alert Bay, Fort Rupert and other towns inX the hope of being able to intercept the victorious Bella Coolas. Some of the latter wanted to stop to camp and eat while others thought it advisable to place a safe distance between them and their enemies. The only harbour was at Indian Cove, where they decided to stop for a short time if they saw no footprints asproof that enemies had already reached that point. As soon as a suufiolently strong force could be gathered by the Djolda n x and their friends it proceeded to Indian Cove, suspecting that the Bella Coolas might stoop there but when they found that the raiders had left they abandoned the pursuit. Some 30 years after this time Siwidt bravely ventured to Bella Coola to establish peace between the two peoples. He was successful, but on his death his son, who was aslo warlike in disposition tried to stir up trouble but was hampered by the whites whose influence now began to be felt on the coast.

* Before reaching the scene of the fight a wina always stops and its members gather cedar-bark which serves as a means of identification in the fight. What is judged to be sufficient is taken to the canoe and distribution. The bow man first takes his share then the next man and so on until the captain in the stern is reached, he must wear whatever is left and in the event of XXX not enough XX for all he must do without. The same rule applies to food eaten on a wina. When distributed the bowman eats first, and it passes in turn to the captain who must eat all that is left or XXXXXXXXXX abstain as the case may be. The food and water represents the enemy who must be completely wiped out.

Kingcome

A party of XXXXXX Inlet people had been present at some ceremonial at Smith

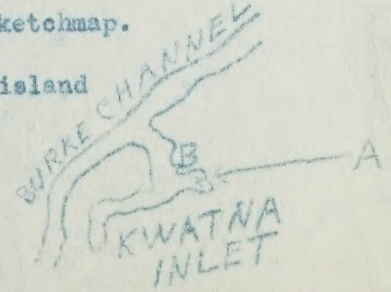
Inlet. When returning home one canoe, containing a stalt m and his wife and 18 or 20 common men, was caught by an unexpected southwind and driven onto the rocky (1) islet where the lighthouse now stands. The occupants managed to get ashore and to save their canoe. The islet was barren but they managed to make a rude shelter of boughs where they lived while the storm continued. Every day the stalt m sent out the young men to hunt seals and every day they returned unsuccessful. The little food they had had with them on landing was now exhausted and they were starving. One night when they were almost exhausted the XXXXXXX stalt m said to his wife, "The young men have done their best, now that death is before us I want to create a kindly felling. I am now g oing out, probably I shall die during the night, and I want you to allow each of the young men to copulate you. It is an unusual request but our condition is unusual, and the story of your shame will never become known because we shallnall soon be dead." The wife acquiesced. The husband then told one of the man to copulate with his wife, and XXXXXXXXXXXXXXXXXXXXXXXXXXXXXX afterwards to tella comrade to do likewise, and likewise to pass on the information so that it should reach each of them. It is contrary to custom for XXX a commoner to copulate a stalt m woman, and also unknown for a man to ask another to hold intercourse wihh his wife, so the commoner was surprised and rather frightened. However he acceded to the request, then passed on his instructions to one of his friends, and washed. As he was washing a seal appeared in the surf beside him and he was able to kill it easily. As each man finished copulating he washed, and each killed a seal. The success was due to lengthy chastity, followed by intercourse and washing. Next morning the stalt m returned to the party and was delighted at what had happened. Soon after the wind dropped and the party went home.

(2) The commoneres who had been saved in this peculiar manner did not forget how much they owed to the stalt m . They decided to pool their resources and one year afetr their escape they made a m for the stalt m . At this it was stated that the

donors were actuated by remembrance of the common perils through which they had passed, no mention was made of the copulation. The stalt m was both surprised and pleased at this unexpected mark of gratitude. On succeeding years each of the group pooled his resources for the benefit of one of the group. This was the only case known to Joshua of communal intercourse.

Joshua has a personal belief that the interior of Nusmata ~~XXX~~ is without walls. The grandfather of Klal a m n had a dearly loved son who died without apparent cause. The boy was short in stature but with a loud voice. The father kept wondering -------Why has my son died? Can he have committed some crime or made some mistake? For almost a year the father did not wash, slept on the floor and ate practically nothing. Still in this despondent mood he went into the mountains. Wandering on without taking count of time night overtook him, so he lit a fire with matches, and lay down beside it without food. He slept and dreampt that his son appeared to him in telling him not to grieve since he was in a better place than on earth. Smail had recalled him to Nusmata in order to use his powerful voice as a means of conveying his wishes to the occupants of Nusmata. The father returned home, washed, and became normal. As a result of this Joshua received the idea that Nusmata might be without walls rather than a huge house wit interior partitions.

The village of Kwatna, inhabited by Bella Bella speaking people, was situated at on Kwatna Inlet at the point marked B on the accompanying sketchmap. At the point marked A there is, at high tide only, a small island where the ~~SSSSSS~~ stalt m of the village were buried, the only place known to my informant where disposal of the dead differed according to the rank of the deceased. Bodies of commoners were placed in a cemetary immediately behind the village. Coffins were



not buried in the ground but were placed on ledges of the cliff, a method of disposal employed occasionally on the coast as, for example, at Kimsquit and near Fort Simpson. Coffins containing the bodies of commoners kept disappearing from the cemetery, attributed to [illegible]. One poor woman had lost all her relatives, one [illegible] finally, till finally a nursing child was alone left to her. This woman noticed that though there had been many deaths in the village, some families practically wiped out, [illegible] none of the members of one family had died. She also noted that whenever anyone in the village was sick four brothers of this family used to make some excuse for going up the other arm of the inlet in a canoe. The woman concluded that there could not be mere coincidences, so when she lost another relative, leaving her only a nursing child, she decided to spy on the four brothers. They made some excuse of wanting to gather hemlock branches and left for the other arm of the inlet, not returning at night and the villagers supposed that they had remained up the other arm. The woman who had hidden herself a little distance below the village saw the four cautiously return not long after their departure and hide their canoe in an almost invisible opening inthe shore line under a bushy tree. Then they went to the cemetery and carried off the coffin of the newly dead, bearing it on poles between them.

The mother, clutching her nursling, followed their path as they climbed a mountain, [illegible] trail that ascending in zigzags. Finally they reached a *promontory* in front of which stood a tall tree the branches of which at the top touched the face of the cliff at a place where the opening of a cave was visible. Three of the brothers climbed the tree, passed into the cave from where they shoved out a plank to meet the tree, a rope was lowered and tied by the brother remaining below on to the coffin which they then hauled up. The fourth brother joined the others and all passed into the cave. After a little smoke appeared from the opening. The woman nursed the child to quiet it and then climbed the tree. Looking into the cave she

saw the four brothers, wearing masks and only distinguishable by their form, melting down the grease from the dismembered body of her kinsman. Grease from the inside of human thighs is XXXXXXX that which s ks use in their s kstas with powerful effect, it was this that the four men were [illegible]. After a time they fell asleep, still wearing their masks. She crawled in, took the spoon used for stirring the broth, and held it to the mouth of one of the sleepers containing a little of the poisonous brew. She then stamped on his stomach, causing him to awake and swallow with a gasp, he died immediately without making any noise. She repeated this with each of the four brothers, and killed them all.

Then the woman took some of the poison and returned to Kwatna. Without asking permission of nemodjemost s she invited all the families to her house for a feast, and allotted to each family its place, also without asking help or authority. This was unusual, but [illegible] because she was a bereaved person, and also because they judged from the tone of the invitation that something unusual had happened. She gave to a woman who had likewise lost many relatives the honour of assisting her. The food provided was hemlock bark dipped in fish-oil, but she arranged matters so that the family of the four s ks received their bark dipped in poison. As each ate his or her share he or she stood up and fell dead without a word. One of the stalt m s asked what she was doing. She informed him of her suspicions, how she had followed the four brothers, and how her suspicions had been justified. The villagers climbed the [illegible] and found that all she had said was true. One man of the s k family was absent from the village at the time of the feast and so escaped, he was the ancestor of Tlesan now living in Bella Coola. This account has been handed down for a very long period.

Not long ago Tallio Hans lost a calf, when his two daughters were searching for it they came across a coal-oil can hidden in a hedge containing a dooya. Women

from knee to ankle, with a sock on it. They told their father of their discovery, and when he went to investigate it he found that the sock was one made for himself by his wife. He took the XX con to the Indian Agent, who is believed to have it still. Presumably the personal article. In this case the sock, was placed on the human flesh until it could be transferred to the real s kata. The children of Tallio Hans had died, possibly due to earlier s work against them. (Note. I have learnt on reputable authority that Tallio Hans has venereal disease, T.F.S.) However s s kata is lost its evil power recoils on its owner, especially, as in this case, when it contained a personal possession at the time of discovery. The suspected person was Tallio Timothy who had left the village of Tallio in order to make a small farm for himself in the woods; he had built fences and it was at the gate (? ck) of his fences that the sock was found. Timothy was absent from Tallio at the time but on his return he asked the two s isle whether they had seen a pair of children in his fence, this was considered to be moral though not legal proof of the guilt.

Long, long ago there was a man living up the valley who failed to carry out the requirements of his stat m name. Things went from bad to worse until the name fell into disgrace and the man lost the right of sitting with the stait m , and was universally scorned. When a feast is given the food placed in the boxes for each individual or each group is always handed in a polite and gracious manner, but for this man it was thrown in roughly, a deep insult which the man was too downtrodden to resent. He had two sons, aged about 12, and were just old enough to appreciate the insults offered to their father but the could donothing to defend him.

One day one of the lads felt impelled to go down a trail which took much the course of the present government road down the north side of the Bella Coola valley to a place near the present wharf. It was a warm day and he lay half asleep

on the warm rocks. Near his head there was a crack connecting with a subterranean passage for the sea, and through this he heard the calling of seals. He went to the edge of the steep rocks overlooking the sea and dived in. He bravely penetrated a passage which he found opening before him under the rocks and at his last gasp emerged in a cave where there were countless seals. He safely navigated the return passage and when he reached the village said nothing of what he had seen. That night he began to manufacture seal spears, and asked his father to help him, and his mother to make a rope for the spear. They were surprised at his unusual and unexpected energy but did as he wished. His fellow-villagers hooted his efforts as the lad was no hunter.

Next morning he asked his father to accompany him, and the two set off in a canoe carrying the weapons which they had made the preceding evening. Telling his father to stay in the canoe the lad dived overboard, armed only with a club, penetrated the passage and killed a very small speal. His father could not see the passage nor did the son deliberately tell him of it, it appeared as if his son had merely dived over and caught the seal in the water. They returned to the village with their meagre booty and all shrieked with laughter at their spoil, and threw the seal from hand to hand as if it had been a ball. The boy said nothing but sent out invitations to all to attend a seal feast. Considering the size of his catch this was a joke, however the brazenness of it appealed to their sense of humour and all accepted, and went through the ritual initiation of the meal, each receiving an infinitesimal portion of the seal amid much raillery. Next day the father and son again went hunting and brought back a slightly larger seal, which was made the cause of another feastm and again the boy was the butt of much scorn. The succeeding day he killed a very large seal, again a feast, next day two seals, the next, four, then eight, sixteen, and thirty-two on successive days. Each evening a feast was held and and everyone ate until they could eat no more. There was a surfeit of seals. By this ~~the~~ the boat ~~they~~ distributed to all. Finally he returned with the canoe fully loaded with seals ~~By this~~

~~time the people realised that the lad whom~~ they had scorned had justified himself. The next day he again brought back a canoe filled with seals, and the same night they prepared for the usual feast. When the seals had been cut up and cooked ready for distribution the lad made a speech reminding them how his parents had been insulted by the rude way in which food had been given to them on the occasions of feasts, and how they had never actively resented it as he hoped that the others would not take sense what he intended to do. Starting with the chief at the head of the house he threw pieces of cooked seal at each man, striking the guests in faces, chests etc. The people realised that their own rudeness had been returned to them, so did nothing. He then spoke of his father's loss of position as chief and it was generally agreed that he should be reestablished, which was accordingly done. Next day when he brought back another canoe filled with seals he told the people that he had received a new power. In course of time he became wealthy.

The Kitkatla chief, Tc b sa, exercised the right of sleeping, for (?) one night with the newly married wife of any of his people, whether chief or commoner. He had the right to do so on all occasions but only [illegible] virgin. This is the only case known to Joshua of the right of jus primae noctis. He was a powerful monarch, none of his subjects could go hunting without his permission, and at a [illegible] the first present must be given to Tc b sa, a person failing to do so was at once killed at Tc b sa's command. When Tc b s was put in jail in Victoria for making piratical raids a number of young Kitkatla men went with him and prepared food for their captive chief. Tc b sa was tortured by pressure in son skins or large jacket when in jail, and was able to withstand this by copper plates which he always had sewn in his clothing. All the Kitkatla chiefs had powers similar to Tc b sa's, but he alone carried out with such severity, he was, as it were, the culminating point of Kitkatla chieftainship.

A certain Bella Bella man frequently had visions and other unusual experiences, as a result of which it was assumed both by the man himself and by his friends that in time he would become an a kw la. On one occasion when on a visit to the young man got drunk. Along with three companions he took a short-cut to the house where he was staying, crossing the bridge. His three companions were jealous of his growing power and decided to kill him, accordingly they threw him over the bridge; he fell through the water and lay on the mud at the bottom, realising his position but unable to rise. He heard a humming sound which seemed to be descending in a spiral course until it struck the water. The humming sound was made by Siut which drew him to the surface and thence to the bank from which he had started. He crossed the bridge alone, feeling that now he had acquired a kw la. He went to the house of a married friend and asked his friend's wife for a new blanket, giving no explanation for his request. The reason for the blanket was that he was as if raised from the dead. The man told his host that he would be absent for several days, then, carrying the blanket he went to the back of the town where he made a rude bed for himself in a thicket among the refuse heaps. For three days and three nights he slept there without eating. Siut caused his stomach to swell, it became so enlarged that he gasped from the weight of it, finally as he bent forward he vomited a prodigious number of snakes, toads and sea-eggs. This happened on the fourth day. Then he returned to his friend's house and restored the borrowed blanket.

The man to whom these experiences had come was deeply incensed against his attempted murderers, but decide that he would show his power by killing their father (Apparently they were brothers) instead of themselves. Next day ~~the boys~~ he left Bella Bella ~~and decided that he would leave on it~~. He left for Bella Bella on the steamer. In those days there was no wharf, so he was able to land secretly in a canoe and go by night to the house of his intended victim, the unsuspecting father. Climbing onto the roof of the house he [illegible] was able to look

down through the smoke vent at the man whose doom he was plotting. When he then threw his stick, in which he had secreted some of his vital power, it struck the father on the body and he died. The man accomplished the stick jumped back through the smoke vent to its owner, leaving no trace of a wound on the body. The a kw l threw away the stick to prove that the power which had been in it had returned to him, and in consequence that the stick was of no value. For years he was the recognized a kw l of Bella Bella.

When the a kw l had reached middle age he was eclipsed for a time by a brilliant young practitioner. The latter made a striking demonstration of his power; he gave a dance during which he rushed out of the house and walked out on some water, standing at some distance from the shore he made motions with his feet as if he were scraping a hole in soft earth, and slowly sank under the water as he "dug" downwards with his feet until he had disappeared from sight. The people continued watching, and after several hours his head appeared on the surface at the spot where he had vanished; he lifted himself from beneath the water as if he had been elbowing his way up through soft earth till he stood on the surface. Then he shook himself, scattering immense quantities of eagle's feathers over the surface of the water, this he continued to do until they lay thick over the whole area of water; he had ~~swallowed~~ a number of the feathers when he went below the water but they were as nothing in comparison to the number which he brought with him from below, and all were dry. The new a kw la returned to the house and continued his dance. The old man, who had been thrown into the water at , admitted that he was outdone by the upstart. But not long afterwards a steamer arrived at Bella Bella carrying a patient died with small-pox, the first case known there. Large presents were offered to the young a kw la to cure the sufferer. He undertook the task, and treated the patient during the night, but he died before dawn. This was a terrible blow to his prestige, as he called in the people and said [illegible] You have seen my power, my [illegible] could do ever after

this failure." Then he committed suicide by shooting himself with a musket. Shortly afterwards the epidemic of small-pox reached Bella Bella which fixes the date as about 60 years ago.

When Joshua's mother was young seven a number of X-xais Indians, from near Tetsa Lake, were spending the winter in Bella Coola. One of them broke his leg, and in consequence was unable to return to his country on snow-shoes. Joshua's mother charitably fed and cared for the cripple, they became friends, and in gratitude he asked her to accept for one of her children, if X she ever had any, his s sacred name, Spukpuk hamptimu t. In course of time the X xais died, Joshua's mother paid the expenses of his burial, and several years later her family made a feast to give her son Joshua the name. The story belonging to the name is as follows. Long, long ago a number of stalt m were playing near a village on the shore of Gardner Canal, when one of them looking up saw floating down from above a spukpuk , i.e. one of the long feathers that are found above an eagle's leg. Idly they wondered who would get it. The spukpuk lit on one boy's head and began to draw him up from the ground as if it had been a magnet. Another lad seized his friend and tried to pull him down, but he was powerless against the drawing power, while his hands stuck to those of the first boy so that they could not be separated. One after the other the boys clutched each other, and were unable to loose their grip, until finally they were all carried aloft in a string. Their parents called to them to return but they were unable to do so. The feather was siut. From this event the ancestor of the X xais took the name of Spukpuk hamptimu t.

Soon after the white men first appeared on the coast a ance of Bella Bellas set out for some islands in the north-west to hunt sea-otters. When they were within sight of their destination a strong north wind blew up and which they could make

no headway. They were forddd southwards and drifted for months until they saw a small island with lofty mountains. The stalt s climbed the mountain and saw smoke rising from the other side. They paddled around till they came to a place where there were strange people with whom they could not communicate. The Bella Bella canoe did not land, but some of the inhabitants of the island paddled out to it and expressed wonder at it by rubbing their hands along its gunwales, their own canoes were much narrower than any seen by the Bella Bellas. The only feature of the islanders that Joshua knew of was that their mouths were small. A strong westerly wind helped them after leaving the island so that after three days of travel they reached the American coast, the total time since they saw their intende objective being four months.

They journeyed northwards and after four days, helped by a favourable wind, they reached the south end of Vancouver Island where they were pursued by hostile canoes but escaped and eventually reached Victoria, of which they had heard from an occasional trading vessel but had never seen. A few schooners were in the harbour of Victoria, and on the beach they saw a white man. The latter recognised that they were strangers from the shape and decorations of their canoe, and mentioned this to his wife, adding that their boxes had a hole in the corner of each. From this she knew that they must be of her own people, she was a Bella Bella herself. She gave them a feast and filled their boxes with food and water. Her husband wanted them to stay and work for him, promising to guide them back to Bella Bella as they were unacquainted with the inner passage and feared to go around the south of the island to take the outer route after their hostile reception there. When the white man saw that they were unwilling to stay at Victoria he helped them by drawing for a sand a rough map of their route, giving information about the tides, hostile Indians, good fishing-places etc. They negotiated in safety the first part of their journey, and once past Alert Bay were among friendly tribes. Meanwhile the father of the stalt s Bella canoe had given up his son as lost, and had summoned members of neighbouring tribes for an

elaborate cry-sing, at which moreover several young men were to be initiated into the ranks of e sacks. On the morning of the ceremonial a large canoe was seen approaching the beach, but the people could not distinguish whose it was on account of the large MX amount of white men 's gear that it carried. It was the long absent travellers. There was great rejoicing, the only disappointed person being the man who was going to marry the wife of the absent stalt m . The wives of the other members of the party had remarried in the belief that they were widows, but the stalt m 's had waited the customary year, and her husband returned before it had elapsed.

Years ago when white men first came to the coast a schooner was surprised and captured by some M (stam^ Indians near whose village the schooner was anchored in Johnston Channel. The crew was massacred with the exception of one man who crawled ashore on a mooring rope. For over a year he was hunted by the stam people without success. Four years later a Bella Bella canoe was cautiously rounding a point when the bow man saw a strange creature collecting clams. The bow man went ashore armed with his musket and stalked the creature, which turned out to be the white man, clad in woven bark and moss. The white man made friendly signals, he was covered with a musket, and the Bella Bellas treated him kindly, giving him food and clothing. He remained with them at Bella Bella for years and learnt their language. On one occasion their supply of powder was exhausted; and the white man told that he was going away, and left early one morning at ~~low~~ tide, and returned in the afternoon with some powder that he had made himself. He refused to share with the Bella Bellas his knowledge of how to make it, but he kept them supplied with it, and furnished them with much game. When at length a white man's craft came to Bella Bella the white man sent a message written in charcoal on cedar wood to the captain and he was taken off. Presents were given to the Bella Bellas for their

witness in aiding the man, and also a prayer setting forth the particulars of their [illegible] to the deities.

Four years ago a male pair was made representing him, and the story of his [illegible] of gender was recorded, this mask and pair and story will be passed on as [illegible] property and will be used at [illegible].

The following story comes from Kitimpe, it was told to Joshua about 8 years ago when he was waiting for a boat by [illegible] three Gorilla Fitmate. About one year before that time a woman had died in Kitimpe, leaving her husband heart-broken. When he saw her clothing and goods he used to weep. About a week after her funeral he took her clothing to the grave for the purpose of burning them, and sat down weeping. Suddenly he saw beside him an opening, down which he went until he came to a rich, flat country, more prosperous than this world. He wandered along until he heard singing when he hastily hid behind some bushes. There were five or six groups in different parts of the country and the song passed on from one group to another. The man listened in concealment for a long time until two people clad in new white clothing passed so close to him that he heard the rustling of their clothing. He recognised one as his dead wife and [illegible] KKKK a man who had died not long before in the village. It made him think to see his wife on friendly terms with a male corpse, and he decided that he had better go back to earth and think some more before taking any rash steps.

His first action on returning to earth was to burn the clothing of his wife at the grave. Then he went home his daughter, a grown-up girl who had been much worried at his absence all day, she felt he had been crying. He told her not to interrupt him, and as he ate his supper he told her what he had seen that day, and told her of his resolution that he would return to the land of the dead the following day and fetch home his dead wife. The daughter brought him [illegible] to

the ground that her mother had died of her own volition, and that to restore her to the land of the living would be fraught with troubles. The husband did not listen to this advice, instead he again journeyed to the land of the dead next morning. He did in the same fashion, heard the same singing from inside the grave, and after a time his wife and the dead one again passed. The husband called out, seized his wife, and moved off the other way from the way. He told his wife that he had come to take her back to the land of the living, and thereupon gained her hand in the way that he had come. His daughter was frightened and cowered at the side of the house as her father arrived. Then he spoke at the door and she saw that he had his hand out as if he were leading a person, but no one was visible to her, though in a moment she could hear lighter steps, never keeping her father's tread, and the rustling of clothing. The father left his wife at the side of the house while he waited himself, entering the house, and when this was finished he let her in. The daughter could hear her father talking, asking questions, and giving answers, but the mother's voice was inaudible. [illegible] for the land of the dead, [illegible] the great custody of that being, but this person has come to the houses of the living [illegible] with invisible hosts [illegible] responses of Paul, when a crash fells it to [illegible] The husband who told his tale the last would appreciate it if the living would bring small morsels of that sort for them, a very little would suffice, but without that very little [illegible] were most unhappy. The [illegible] the dead were angry at a person who dropped crumbs and later picked them up, since the [illegible] would be in their own world. An Arapaho was [illegible] with their invisible food hosts. [illegible] to the house of mourning [illegible] She spoke [illegible] they had eaten all the dry crumbs, [illegible] people were, "Oh, we have been so troubled at your deeds that we have eaten nearly nothing." The

said that she wished to inspect them and left the bed-room for the main room for this purpose. The dead daughter could hear nothing of the mother's remarks, but she heard footsteps approaching, saw the ropes with which the box of salmon was tied loosen themselves without visible agent, and the salmon piles in a moist heap on the floor. When the box had been emptied the mother carried it out the door and back to her new home below; [illegible] to the watching daughter it seemed as if the salmon had risen in the air of its own power and gone out through the door with no human aid.

The twice bereaved parent was woe-begone at the loss of his wife, especially as it was so unexpected, she had told him nothing of any intention to return below. He deliberated for three or four days, and then went down to the land of the dead once more. Again he sat in the same place and again heard songs, but this time the words had changed; he listened attentively only to find that the theme was the ingenuity of the dead woman who had returned to the land of the living, deceived her former husband, and stolen from him a supply of dead salmon for the use of the dead. The man was both grieved and humiliated, but decided there was nothing further he could do, so returned home. There after a number of his friends came to console him in his grief; he became intoxicated, and told his guests the whole story of his adventures, and also taught them the songs used by the dead.

A young Rivers Inlet man, [illegible] Mu'tana, with his father Potl a and the latter's wives, and his father's father went to Kitlope one May to [illegible] make oolachen grease. A number of Kitkatlas were there for the same purpose, including their chief Tc b ea. One day Mu tana was playing [illegible] (a gamoling game played with smoothed down crab-apple sticks) when a bitter argument arose, in which Mu tana was victor, which resulted in the [illegible] of Tc b ea. The disput became so acrimonious that Mu tana had made the motions of striking blows with his fists, which

was the most that he could do as he had become an al o a ~~XXXX~~ not long before and was therefore prevented from fighting. Mu tana was told that trouble would ensue because he had dared to argue with a relative of the powerful To b ea. In dread of this the Rivers Inlet people next day loaded their canoes and departed for their own country, and when the season was over the Kitkatlas likewise left for their home.

In a short time To b ea's nephew died and his death was attributed to Mutana who was [illegible]. ~~XXX~~ To b ea swore vengeance but for many years nothing happened, though the Rivers Inlet people avoided the Kitkatlas as much as possible. One ~~XXXX~~ who had married a Rivers Inlet woman July a canoe with a Newittie captain, nine Bella Coolas, and several Rivers Inlets, including two female relatives of Mu tana's left Rivers Inlet to hunt sea-lions. In a [illegible] fog they passed their destination, the Virgin Rocks, and when they realised their position and headed back to their objective they found a party of Kitkatlas in possession. The latter received them amicably, and lent them tents, while a half-breed Kitkatla made protestations of friendship. When they had settled down the Kitkatlas ~~suggested~~ target shooting as a recreation, the real motive being to ~~obtain~~ the ~~owners'~~ ammunition. One man, ~~Caokliz,~~ was suspicious and kept two shells. That night [illegible] at the game chess. [illegible] discovered that his companions planned to slaughter the Rivers Inlet party, and he unsuccessfully tried to dissuade his friends, being told that any interference would only result in his own death. As proof of mutual trust the two parties had stacked muskets before going to their respective tents, all except Caokliz who slept armed in his own canoe. At dawn the treacherous Kitkatlas cut down the tents of the Rivers Inlet people and clubbed them to death with axes as they were struggling under the hampering folds. Caokliz killed two Kitkatlas with his two shells, and then was himself shot and killed. The victors dug a huge hole on the beach into which they threw the corpses and over which they rolled a large log, on which, unknown to the others the half-breed wrote in English that something lay below.

At this point no news was received from the hunters, the people in Rivers Inlet began to get worried, though they were reassured for a time by the word of a passing traveller that he had seen smoke on Virgin Island. When, however, their continued absence had alarmed everyone a search-party set off in a canoe, it including in their number Charlie Brown, a Stick indian married to a Rivers Inlet woman who was an expert at all that pertained to woodcraft. Arrived at the island they found the canoe drawn up on the beach above high tide, Charlie Brown examined this carefully while keeping the three Indians at a distance. The murderers had attempted to scrub down and cover over the marks of the buck-shot with which the unfortunate Charlie had been killed, but the expert Stick was able to show his comrades the marks. As none of the missing party had carried buck-shot fowl piece the evidence was conclusive, and suspicion pointed to the Kitkatlas who were known to have been in the vicinity at the time and who were known to have had buck-shot. [illegible] potato skins which had been trodden into the earth by boots, a bundle of clothing not worn by the missing party, but worn by the Kitkatlas. Other evidence also pointed to the guilt of the Kitkatlas. Usually they reached [illegible] September and October but on this year they were seen returning several months before their schedule by a Bella Bella stalt m . the latter brought them [illegible] would have been up to some mischief because there were two coffins in their canoe about which they were reticent. A little later a Bella Coola, Harry Davis, was on the mainland and was told by a Kitkatla of the murder in ignorance that he was speaking to a white man. Finally the Kitkatla half-breed who had been present but was ashamed the murder began to drop hints of what had happened. Bad feeling spread up and down the coast and in the old days war would have followed. The Kitkatlas went to the Indian Agent, Mr. Todd, telling him that they feared an attack from the Rivers Inlets and Bella Coolas, and asking him to take a peace delegation to Rivers Inlet. This he did, bringing the first news of any attack planned by the Rivers

Inlet people to MK Mr. Gibson, the missionary there; it was, of course a mere ruse on the part of the Kitkatlas. [illegible] ventured from the conference, the Kitkatlas denied all knowledge of any murder, and the proof was not conclusive, but suspicion and ill-will still prevails, and was been increased by two events of the last few years. Year before last word reached Bella Coola that Tc b sa had asked the chief of the Quatsino people to hush the matter up by spreading the rumour that the Bella Coolas had been drowned at sea, at the same time admitting the murder. Again last year a half-breed married to a Quatsino women found the bones under [illegible] on the island. There the matter rests for the present but the ill-will may cause further trouble at any time.

Joshua's mother and a Tsilhqotin [illegible] with a party of the latter's people was [illegible] at Tatla Lake. After a few days they moved off for the interior. By chance MK Joshua's mother's future husband the abandoned Tsilhqotin came a few minutes too late, [illegible] were still there, and found their newly born baby, deserted. He brought it back to his own people telling that it should be a brother for Joshua's mother, and his wife suckled both babes, giving each a breast. The child was reared by the Bella Coolas, but when it grew up it went back to its Tsilhqotin relatives. Forty years after they visited his rescuers, bringing with them his wife and family. [illegible] remembers the return, and how the Tsilhqotin insisted to his children that Joshua was their brother.

On one occasion when Tc b sa was attacking Kwakwaka'wakw [illegible] stationed themselves near the doorway, fired down verbically at one of the attackers with an [illegible] arrow wounding him badly. And leaving a perpetual MEMENTO. As a result the man was always distinguishable by a scar on the face. Four

years after the Bella Coolas, Kitsaquits, and Tellices, joined forces and set out on a war expedition against the Kitkatlas. Before reaching their destination they chanced to see the scarred Kitkatla, whom they recognized by his scar, and his wife. They killed the man and captured the woman. From [illegible] that To b as one of Bella Bella. [illegible] authority in the war expedition, some urged a speedy return to Bella Bella in the hope of catching To b at himself at a disadvantage there, while others wanted to attack Kitkatla, near where they were at the time. Meanwhile To b as learnt at Bella Bella that a war expedition had set out against his people, so he at once returned to Kitkatla in a single fast travelling canoe, with relays of paddlers to work night and day and obviate the [illegible] of long enough camping. When he reaches Kitkatla the Bella Coolas were in addition to attack, some [illegible] in the forest behind the [illegible] village, and others guarding the canoes, but still the fatal lack of combination delayed their attack. [illegible] of the arrival of the situation, told his followers that if [illegible] Bella Bella [illegible] and warned them that from the time of its departure the [illegible] near now be at hand, arms were beaten and a feast of preparation was held. The Bella Coolas prepared their preparations, but could not make up their minds to attack at once when their foes were in the house------some wanted to [illegible], others wanted to wait for dark, and the opportunity passed. At length the attack [illegible] at dawn, but the Kitkatlas were on the alert, and were armed, so the Bella Coolas set a fallen. To b as first a large cannon as a message to summon assistance from allied villages. A [illegible] musketry duel continued all day, in which the allies had the advantage, though the casualties were heavy on both sides. Some of the Bella Coolas tried to fire the village by [illegible] on the roofs, and setting fire to [illegible], but they were killed through the smoke vents by the defenders and allies. [illegible] allies came to the Kitkatlas, [illegible] the Bella Coolas and the Kitkatlas' allies were [illegible] the Bella Coolas state the Kitkatlas' allies were [illegible] smote. A [illegible]

[illegible] [illegible] [illegible] [

always boasting of your valour, now is your opportunity to show it, swim across and steal a canoe from the village which we attacked." The man to whom this was said agreed, but asked the rest of the party not to kill his brother, the proposer of the scheme in the event of his own failure to return. He [illegible] had initiated the voice of Nusmata insisted on making the attempt. He stripped, tied a large knife to his head, took a board [illegible] ort, and essayed the theft. He swam near the village but the dogs smelt him on reach and dismayed him with their barking so that he abandoned the attempt. On his return the man to whom the attempt had first been suggested seized the supporting float, and swam off. A celebration for their victory was taking place, and the swimmer was able to land on the beach unobserved. Many strangers were present owing to it having come in from outside tribes, so he was able to mix in the crowd without attracting attention. He waited about, and finally noticed a suitable canoe at the [illegible] the village. Attaching himself to a group walking in that direction he reached the vicinity of the canoe, and then detached himself from the group on the pretence of wanting to micturate. Hiding behind the canoe he watched until no one was looking and gradually shifted the canoe down to the sea in easy stages. He [illegible] unobserved, and rejoined his friends, although he had only his hands as [illegible] paddle. For two days the seven remained hidden on their small island while they made paddles, then they cautiously ventured forth and finally reached home, taking the outside passage.

Those of the attackers who [illegible] ed before the first reinforcements arrived, had also difficulties in getting home since they were ignorant of the route. Some of the canoes reached Kitlope, where their occupants went overland to Kitwilk, and from there reached Telkwa in safety. Others again lost their course and landed at Kitimat, where the inhabitants set upon them and butchered all except five who escaped to the interior. One of these, a nuptse, and uncle of the father of Mrs A who is now about 35 years old, had fled extensively into the interior, and was

acquainted with the routes for part of the distance. They started their journey through the interior in May, and wandered on till October, often in dire straits for food. All were enfeebled by their hardships, and finally X nut e gave up the struggle saying he could go no further. He asked t en t fit ne as comfortably as possible, and them to leave him, mournfully they did so, and t en toiterea off, -xpecting their own death in at most a few days. Soon after the others left t eat e a violent thunder-storm came, and at the moment of a tremendous crash he sat bolt X erect as a man to the dying wanderer. Said and lifted up water for X nut e to drink. Four times he ##### drank it t , three times X nut e drank, at the end of th and then told his patient t rubbing on his own hands and rubbing them ver t ned by first the head, next arms, legs and finally body to the feet. This process is now p ed in giving the act of entire rest. The strength returned to the wasted and at the completion of the process X ut e felt completely restored. He told his sisters to expect him (Gladden Bay) in six, that which he never had been t ccomplished it in 4.

In the Dene Cree language, to later further instructed him to think constantly of their first objective, Chesterfield, and to aim to keep on the side of the ##### five nearest to their goal.

Soon after this the [illegible] were camped in a strong wet swampy place [illegible] and their numbers are increased when they rejoined the people who they had left at the point of death. [illegible] did to one of them what said [illegible] results were [illegible] the [illegible]. [illegible] but I left a [illegible] [illegible] [illegible]

the process until all had become strong. Within a few minutes of their recovery they recovered the trail which they had lost, and before nightfall reached Tlaatcla, although the distance which they travelled would have taken four days under normal circumstances. Several Bella Coola were in Tlaatcla and there was great rejoicing at the safety of those who had been given up as lost. For four days they rested, and then set out on their last stage, the trip to Bella Coola. It took a bit to fix their minds on their destination, and thanks to this they arrived in half a day instead of the usual two days.

As a result of his encounter with Sciut he was a changed man, but for several years neither he nor any of his comrades told what had happened, as he was not publicly recognized. Meanwhile he practised as a [illegible] a profession which had been in his family for generations, and he used his power to revenge reinforce his evil powers.

In the meantime, he remained [illegible] secure in that Sciut had promised to [illegible] if he were ever to provoke it at the time of his visitation when [illegible] his initiation. Finally things got so bad that the head chief [illegible] of the village realized something must be done about it, after, probably consulting [illegible]. The shaman finally understood the mission since several of [illegible] had been killed by [illegible] members. He waited a favourable opportunity [illegible] and while crossing the Bella Coola River near [illegible] Tuhoo's Rock pool, took careful aim from ambush and shot to kill, with fatal effect. According to Bella Coola law the victim must be buried by the family of the slayer, so he collected his friends and they carried the corpse to the [illegible] house preparatory for burial. While they were waiting a violent thunder-storm blew up, the first time that such a thing was known in Bella Coola in June. The people that would be come to mind it's said so they hastily buried him and put over [illegible] a number of cedar rods stained with menstrual fluid, finally stamping down firmly the earth on top. The mourners were in

an uproar, trees were uprooted, the houses shook and the earth above the corpse seethed as if a whirlpool, and chunks of earth were carried bodily up into the air; only the restraining force of the stained pads prevented the return of X nut e to life.

The other survivors of the ill-fated attack on Kitkatla had little trouble in reaching home. In the canoe which lay concealed for two days while paddles were being made were Tzăkme and Ok miq m, two brothers who were uncles of Joshua's father They took the inside passage home, and through fear travelled only at night, but as the summer nights are short they had little opportunity of replenishing their supplies. On the eighth day, when they camped near Bartley Bay, they were almost exhausted from lack of food and Tzakme asked Ok miq m, "Do you want us to die of starvation? Weare almost at our last gasp, let us camp for a few days to hunt." His brother agrred. Ok miq m went off in one direction with a rack to carry in whatever game he might kill, telling his comrades not to worry should he be absent for even four days as he did not know the country nor whatgame there might be there. Anothet hunter, mqwo latz a, went off in the other direction, also with a packer. Within half a day the latter two returned unsuccesful and discouraged, but Tzakme chhered their dropping spirits by assuring them that his brother would be successful. Before night his expectations wre realised when Ok miq m and his packer brought back a large buck. This they divided, mqwo latz a receiving the hindquarters and Ok miq m keeping the forequarters for himself. At first they ate merely the raw fat, but hunger pvercoming their caution they made a fire that night and toasted the meat, cutting the strips thin in order that the cooking might be done with a minimum of fire. Strengthened by this nourishment they eventually reached home.

The crew of one of the first canoes to flee likewise had problems. They were ignorant of their homeward fo. course, and [illegible] inlets

until their food was exhausted, this was in the vicinity of China Hat although they were unaware of their location. The only possible food in sight was eagles. Under the force of dire necessity a rough shelter was made for one of the party who gashed his posterior; the blood was conducted down a cedar bark trough and acted as bait for the eagles. A kind companion killed them as they came attracted by the fresh blood. Strengthened with this food the party eventually reached Bella Coola.

Another of the escaping canoes was surprised at the entrance to Dougan Channel by a party of Kitimats who slew all the occupants except a certain Ya k'whawhn who escaped into the woods. The Kitimats thought that this sole survivor would be driven down to the beach which they patrolled, but he eluded them by travelling overland, supporting himself on vegetable food and a single goat that he succeeded in killing with a stone. Ya k'whawna was a Kinsquit Indian who had married a Kitlobe woman, and was accordingly regarded as a frien by her people. They heard of his plight and patrolled the shore of Gardner Canal in the hope that he might evade his pursuers and reach this refuge. This he finally did and was sent back by the friendly Kitlobes to Kinsquit.

The first man to comes to earth at Kinsquit, Smaoun, had a son a aoqmana who was troubled by his wives constantly leaving him. He decided that he would leave the village. He travelled up the Kinsquit River for a number of miles, then took a branch entering from the left and passed over the mountain, ~~his bow ax~~, to the source. On the crest of the mountain he saw a wolf and bade the animal to lead him to other people. The wolf lowered its ears as if in assent. The wolf took a path down the further slope of the mountain to a river flowing in a northerly direction, the aoqmana following his strong guide. They went on down the river, after a time

seeing some humanly cut sticks, and at length saw a village on the other side. Here the wolf left a aoqmana. The villagers saaw the stranger on the opposite bank, ferried him across, welcomed and feasted him. It was a Kitlobe village, the first time that any Kimsquit knew of the existance of such a people. He settled in the village, learnt their language, and in about a year married the daughter of the chief. When he had spent four years in his new home, and was the father of two children, he called together the people in the house of his wife's father and told them whence he had come, and that he wished to return to Kimsquit for a visit to prove to his relatives that he was not dead, and invited them all to accompany him. To this they willingly assented and a large party, including several families and a aoqmana'swife and children, set out bearing with them presents of boxes of olachen grease, for which Kitlobe is famous. They took the route first travelled by a aoqmana and when they had negotiated the pass they saw below them Kimsquit. Here they camped while a messenger was sent on ahead. At this time a cry-sing was being held for the long lost a aoqmana; when the Kimsquits saw the smoke on the mountain and wondered whom it might be since no one was out hunting. The wanderer was recognised when on the opposite bank and brought home rejoicing while the news quickly reached the mourning father. The latter set out with his son to bring to his home his Kitlobe friends. A great feast was held and there was much interchange of pleasantries. Since that time the Kimsquits and Kitlobes have been friends and have intermarried.

On one occasion Siwidt had unsuccessfully raided Talio and was returning home down Burke Channel. A number of Kwatna Indians were collecting berries in an exposed bay to the east of Kwatna Inlet. It was early morning, the women were up on the slopes of the mountains at work while the men were asleep by their canoes, ready whenever a box was filled with berries to climb up and carry it down to the shore.

The war party was in mid-channel and would have passed unaware of the berry-pickers if one of the women had not called to them to come up and join them. Another woman saw that it was a war party and chided the foolish one, but the damage had been done. The warriors quickly sized up the situation, entered the bay where the canoes were lying and killed all the men. Then one party scaled the mountain to round up the women while others went out in canoes to the channel where they had a clear view of the slopes and guided their comrades' pursuit. Two women climbed over the crest of the mountain and eventually made their way down to Kwatna. The remainder, with one exception, sought shelter in a cave entered by a narrow passage where their enemies were unable to penetrate in the face of the women's defence. In this way they escapdd. The woman whose folly had brought the attack was cut off from her companions, and harried from place tp place as she ran inher frantic efforts to escape. Finally wihh the aid of the directions received from those in the canoes she was brought to bay. She fought strenuously, refusing to be taken slave, so finally her throat was cut. When the two who fled over the mountains reached Kwatna canoes were sent out with news of the attack, and in this way the information reached Bella Coola.

Four years before the Bella Coola expedition against Siwidt's people a Bella Bella stalt m made preparations to give a huge m. This required the construction of a house to represent that used by some one of his ancestors, a large affair with twelve large wooden platforms superimposed on each side, but with each further back from the centre of the house than the one below, like gigantic steps. This meant that a large part of the house had to be excavated, and eight years were spent in building it. The m was to be a magnificent affair with people invited from all parts of the coast. When all was ready and invitations were being sent out it was four years after the Bella Coolas and raided their southern enemies, and the latter were XXXX on the point of retaliating, in fact a wine was under way. XXXXXXXXXXXXXXX The m messengers